of liberal taxes, but also in individual contributions of time and thought.

To those teachers who can find no profit in reading Greek history, I recommend a careful study of Mr. Freeman's Schools of Hellas and Mr. Zimmern's Greek Commonwealth. The latter author tells us that the Greeks came in from the villages and set up house together, because they could live well only in the city. What they accomplished by this experiment should be emphasized in the Schools of the twentieth century, for the same principle is involved in our municipal problems—the welfare of the community, which should call into service, as it did at Athens, all the talents and the energy of the people. In describing this community spirit of the ancient Greeks, Mr. Zimmern writes:

> All this has an important influence on Greek political life. Fellowship means equality, not the fictitious equality which has served as a watchword for Western Republics, but the inbred feeling which has always found a home, in common needs and common intercourse, at the springs and well-heads, the cross-roads and market-places, the temples, shrines, and mosques of the Near East.

A British officer writes that, after the lapse of many centuries, this characteristic has been revived among the people of the Aegaean lands:

> An example of that delightful spirit of true equality which is inherent in Orientals was shown in the company present at my reception—the Agha himself, the captain in command of the troops, a blind beggar, a Christian shopkeeper, a telegraph clerk, a couple of servants, myself, and, lastly, a butcher who came to settle the price of a sheep with my servant, which he discussed over a cup of coffee.

Great national interests have too often diverted our attention from public affairs of the immediate community, and civic patriotism has been smothered by the oppressive weight of the new imperialism. While our minds are occupied with the consideration of world-issues, we should not forget the ambition of Pericles, to make Athens the 'School of Hellas'. We learn from history that, when the ancient city-state became the head of an imperial system, gross brutality and selfishness succeeded the old-time democratic tendencies. Her treacherous murder of the citizens of Melos, who held neutrality more precious than life, has no parallel until the German hordes swept into Belgium in 1914.

Ancient history teaches us valuable lessons not only in community interests but also in matters pertaining to the nation at large. Under the rule of a foreign despot, Alexander the Great, all the life was taken out of society at Athens. Mr. Zimmern tells us that the Ionians ceased talking politics and conversation degenerated into frivolities and superstition. Such was the condition observed by St. Paul, when he found that the whole crowd of Athenians and resident strangers formed an audience who were interested only in saying or hearing something new and smart. Imperialism robbed the free city of its richest treasure, democracy, the triumph and fate of which are recorded as subjects not to be deliberately ignored, but to be handed to the rising generation as a guide to civic virtue in this practical age when there is an increasing demand for a little Latin and less Greek.

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NENIA[1]

Quasi somno conniventem,
albo ferculo iacentem,
  maesti domo gerimus;
pulverem volvente vento
gradu, cara, perquam lento
  te per vicos ferimus,

carum caput condituri,
in amoeno mandaturi
  luco matri omnium,
parvulam quae haud gravabit,
iniucundum propulsabit
  dormienti somnium.

Durum quod vitae quantillum
datum, iam tuis tantillum
  ius abreptum osculi.
Nunc gemmascunt vere primo
stirpes; tu non vives? imo
  certius quam flosculi.

Multo pulchrior resurges,
tinea te filis urges,
  fias ut papilio;
neque nobis qui lugemus,
te valere dum iubemus,
  erit mox oblivio.

Aequales inter dolentes,
  parvulas primum maerentes,
  humi te domunculam
  forsan ratas habitare,
scito te desiderare
  Cynthiam virgunculam.

FRANK GARDNER MOORE.
COLUMBIA UNIVERSITY.

Μοιρίδιον τέκνοις κλαίειν τύμβοισι γερόντων·
σοῦ δὲ πόθος, νεαρή, δάκνει ἐμὴν κραδίην.
παῦρ' ἔτη ἔζησας · τότε δὴ Μοῦσαι φιλότητι
θρέμμα σ' ἐποίησαν δώμασιν ἀενάοις[1].

EDWARD DELAVAN PERRY.
COLUMBIA UNIVERSITY.

Debebant cineres nati plorare parentum;
  at desiderium, parvula, mordet, atrox,
temet ab his annis quia subripuere Camenae,
  perpetuas divom delicias domibus.

FRANK GARDNER MOORE.

[1]Joanna atque Cynthia aequales, quae in horto quodam academico a quarto ad nonum aetatis annum una ludebant Arcades ambae, nunc acerbissima illius morte diremptae, sola solam mutuo desiderio altera cottidie alteram cogitant.

[1]These Greek verses, by Professor Perry and the Latin translation of them, by Professor Moore, were inspired by the same *acerbissima mors*. C. K.